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The Reformation Protected by the Providence of God:

O R,

The Deliverances of the Protestant Churches of  
Great Britain and Ireland from the Evil Designs of Papists.

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# SEMON

P R E A C H ' D in

St. Paul's Cathedral, London,

MONDAY October the 23<sup>d</sup>. 1710.

BEFORE THE  
Protestant Gentlemen of IRELAND.

It being their Anniversary-Day of Meeting in  
Commemoration of their DELIVERANCE from the  
Barbarous Massacre committed by the Papists in Ireland,  
in the Year 1641.

By JOHN DANE, D. D. Rector of All-  
Saints in Colchester, and Chaplain to his Grace the  
Duke of ORMOND.

*Publish'd at the Request of the Gentlemen of Ireland then present.*

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To His GRACE the  
Duke of ORMOND,  
Lord Lieutenant - General,  
A N D  
General Governor of *Ireland*.

My L O R D,

**A**T the Request of the Gentlemen of Ireland, who did me the Honour to Hear this Sermon preach'd, it is now publish'd. Whereby our Mutual and Hearty Concern for the Excellent Church we belong to, and Happy Constitution we live under, will appear to the World. And as it contains a Summary Account of our Deliverances, from the many Attempts of Papists upon our Holy Religion: especially That of the Irish Rebellion and Massacre, in the Year Sixteen Hundred Forty and One;

## The DEDICATION.

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*I beg leave to Offer it to Your Grace, as a  
Mark, as well of the profound Respect due  
from every Patriot to a Family so Eminently  
Instrumental in that Great Deliverance; as of  
the most humble Duty of,*

My L O R D,

Your GRACE's most Obedient  
Servant and Chaplain,

*Novemb. the 2d.  
1710.*

JOHN DANE.

• COR.

## 2 C O R. I. 10.

*Who delivered us from so great a death, and  
doth deliver: in whom we trust that he will  
yet deliver us.*

**T**H E Y must be strangely bigotted to the *Romish Religion* and Interest who pretend to excuse, much more who go about to justify the horrid and most barbarous Fact we now commemorate. The Massacre and Destruction of so many Thousands of the Protestants of *Ireland*, in the Year Sixteen Hundred Forty and One. For whether the Pretences of the Actors of that bloody Tragedy were, that they had the King's Commission for what they did, or that they did but maintain the King's Cause against the Puritans, or both; yet these were but Pretences, and such will Rebels ever have to exercise the most cruel Barbarities. And the whole Matter will appear (to any one that shall read the History of those Times) to have been but Sham, and an Artifice to deterr Men from Resistance; the Commission to have been forged, and the Seal to have been an old one, taken from another Patent: As has been attested by the Confessions of many. And if so, that something else was aimed at, even the Extirpation of the Protestant Religion, by the Rebels called *Heresy*; the Subversion of the Government, and perhaps the Setting up One of their own Modelling.

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But whatever may have been the Pretences, and however the Rebellious *Irish* Papists might be encouraged from the Troubles in *England*, to strike the Fatal Blow at that time, and within the space of one Month to Murder, as one Chronicle has it (*Baker*) the Persons of above 200000 Men, Women and Children; many of them with exquisite and unheard-of Tortures: but by a more moderate Computation, and within the Space of Three Months, from the Date of this Fatal Day, 154000 Innocents in cold Blood.

Yet surely nothing can be urged with any Face of Reason or Conscience, to lessen and extenuate so horrid and detestable a Crime, or justify so great a Death, much less to hallow and consecrate it.

That I might therefore assist you and my self in the Duties of this never-to-be-forgotten Day, I have pitched upon these Words of St. *Paul*, which I thought suited with the Occasion of our Meeting: For doubtless most of us, in some respect or other, were Shakers in the Death, by the Loss of some near Relations and Friends; and I am sure all of us have, one way or other, a share in the Deliverance. And therefore it becomes us (with St. *Paul*) to acknowledge it, and to be thankful to God; *Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us.*

The Apostle here owns both God's former and latter Deliverances of Himself and *Timothy*, *Gaius* and *Aristarchus*, and, 'tis probable, other Disciples, from great Dangers, which he calls in this place *Death*; and so great, that is, so sad, so horrid, so likely also and

and certain Death which they were threatned with : *We have received the sentence of death in our selves, that we might not trust in our selves, but in God who raises the dead, v. 9.* That having no Confidence at all in our own Wisdom or Strength, we might wholly rely upon God, *who bath delivered us, and doth deliver, &c.*

And before, in the 8th Verse, he speaks of the Afflictions he suffered in *Asia*, with which he and the other Christians were pressed out of measure, *καθ' ῥεόντων τε πόνων : above strength, ὑπὲ δύναμις;* They were not ~~sure~~ as men were able to grapple with, but such as made then despair of Life.

Now whether to these Afflictions in *Asia* our Apostle does more particularly refer, or to those at *Ephesus*, where there was so great a Tumult, which was appeased by the Justice and Prudence of the Town-Clerk, *Acts xix. v. 32, and 35.* Or whether he refers to the hellish Conspiracy of Forty of the *Jews*, who had bound themselves with an Oath of Execration, and with an *Anathema* or Curse, not to eat or drink till they had Killed *Paul* : I say, whether to this, or to some other of his Deliverances, St. *Paul* refers, is not certain ; but probably enough to this, among the rest at least, the Conspiracy which his Countrymen had entred into against him.

So that we have in these Words St. *Paul*'s Acknowledgment of his own and Fellow-Christians Deliverances, which had been, and then were present, from a great, that is, a sad and miserable Death, from the apparent Danger of a cruel Death. Which, tho' it was prevente<sup>d</sup> by the Notice his Sister's Son gave to

the chief Captain, and the Captain's hearkening to the Counsel of that Young Man ; yet he ascribes his Deliverance to God as the principal Author of it : For he well knew, that the Divine Providence is the primary Cause of all Good ; and that it is active in every good Cause ; and does, tho' secretly, yet powerfully influence and over-rule all others, which do but ~~work~~ and are his Instruments ; and when they act in contradiction to his Will, yet he makes them serve his own Designs, and they shall bring about what he has determined to come to pass. And after St. *Paul* had acknowledged God's Deliverances, both before and lately, he encourages himself to hope, that he will still deliver both him and his Brethren.

Having given you this brief Account of the Text, I shall now apply it to our own Case.

*First, To our former and past, latter and present Deliverances: Who hath delivered us from so great a death, and doth deliver.*

Secondly, To our future Deliverances: *In whom we trust that he will yet deliver us.*

I. As to our former and past Deliverances, we shall find, if we consider them, that God has in a most wonderful manner delivered the Professors of the Christian Religion, reformed from the Errors brought in by the Church of *Rome*, or the Professors of the Protestant Religion; from sundry and manifold, evil and base Designs of Papists in Time past; from a great,

great, and sad, and dreadful Death in 1641. Many Thousands indeed died a Sacrifice to the Malice of Merciless Enemies in that Year in *Ireland*; but many Thousands also escaped, and were delivered by God's great and good Providence; which now brings us upon our Knees, with the Solemnities of Thanksgiving for so great a Deliverance.

I might give you a long History of our past Deliverances, as they run parallel with those of the *Jews*, did the ~~Limit~~ of a Sermon permit me: A few Instances I cannot omit.

The Deliverances of God's Church and People make a great Part of the History of the Bible: *Abraham* himself was a great Type of this, who met with great Dangers in his Travels; out of which God delivered him, and bid him not to fear: *Fear not Abraham, I am thy Shield*, Gen. xv. 1. *Isaac* also, who was ready to be sacrificed, but yet preserved by an Angel from Heaven, Gen. xxij. was a Type of this: And so was *Joseph* most remarkably, whose being sold as a Bondslave into *Egypt*, and there imprisoned; and by this means raised to great Power and Honour; shewed how God would raise his Church and People by Sufferings and Persecution, and make that a Means to advance both, and make them flourish.

This brings us into *Egypt*, where was one of the greatest and earliest Deliverances of God's People, groaning under their cruel Oppressors and hard Task-masters. God delivered them by such a mighty Hand, and in such an extraordinary Manner, as was the Subject of all their Hymns and Songs of Thanksgiving ever

ever after. And they were afterwards often delivered when they came into *Canaan* from their Enemies round about, who often oppressed them, and were near destroying them, when their Sins provoked God to let them be overcome by their Enemies, and their City and Temple destroyed, and themselves led Captives into *Babylon*. So that all seemed then to be lost ; Country and Temple, and Religion and Laws, and every thing that was dear to 'em.

Yet God was pleased to restore ~~all~~ again after a certain Number of Years, and to make those under whom they were in Captivity, to be the Instruments of this ; as may be seen in the Books of *Esra* and *Nebemiah*. And whilst they were under Captivity, there happened a greater Danger to 'em than any of the rest ; they were like to be all cut off. A Decree or Edict was obtained from *Abasuerus*, a powerful Emperor, and Orders sent into all Places, to destroy, to kill, and to cause to perish all *Jews*, both young and old, Men, Women and Children 'in one day, *Esther* iii. 13.

Here was a bloody Massacre designed of all God's People ; but it was extraordinarily prevented, and turned upon the Contriver of it, as may be seen in the Book of *Esther*. For this they observed their Feast of *Purim*, and had reason to devote a particular Time for a Memorial and Thanksgiving for so great a Deliverance.

And this was the Rise of most of the *Jewish* Festivals, their *Pentecost* and *Passover* and even the Sabbath it self, as it was strict *Jewish*, was upon

upon the account of their being delivered out of Egypt.

Thus when God marks a Day with a signal and extraordinary Mercy, he makes it Holy, and selects it to be a Day of Thankfulness and Acknowledgment to himself. And this Day of Ours being marked with so many Kindnesses, must they not be to us so many Obligations to remember it? It was but the Eve of this Day that the Rebellious Popish Plot in *Ireland*, against the Lives, Religion, Laws and Estates of Protestants, was providentially (I will not say accidentally) discover'd by *Owen O Conelly*, of *Irish Extract*, but a Protestant; Time enough to save indeed the Lives of many Thousands of Protestants, tho' many (too many, God knows) fell, and were cruelly butchered to satisfy the Rage and Fury of designing, bigotted, Papists.

It were endless to sum up the cruel Barbarities committed on this Day, and every Day, for about Three Months after, by Papists, upon the Bodies of Protestants. To tell you of Men being ript up alive, and their Bowels reeking; to have their Guts measured by the Yard: Or of the Cruelties used to the tenderer Sex, and their Off-spring, Women and their Children. Of the Numbers of them that were drowned by the cutting down of Bridges, and burnt alive by the Firing of Houses and Barns, sometimes after a Promise of Safety. This is but what ye have often heard already, and what would (if lodged upon) give such a Disturbance to your tender and compassionate Natures, as would render you incapable of going.

going on with any tolerable Decency in the Duties of the Day. I do therefore industriously avoid saying any thing more of those Inhumanities, and will only take notice how great the Misery was, after the first Surprize, for them that did escape, to flee before such cruel Enemies.

It was worse, in Holy *David's* Opinion, than either Famine or Pestilence. For when the Holy Man was put to the hard Choice of Three great Evils ; Of having a Famine sent into his Land : or being pursued by his Enemies ; or a Pestilence to rage in his Kingdom : He chose either of the Two great Evils of Famine or Pestilence, before falling into the Hands of his Enemies : *Let me fall*, says he, *into the hands of the Lord, for his Mercies are great ; and let me not fall into the hand of Man*, 2 Sam. xxiv. 14. Into the hand of cruel, and merciless, and bloody Men, whose Rage lets them loose, and Revenge knows no Bounds. When God suffers them to have Power in their Hands, to execute that Malice that is in their Hearts, 'tis a Misery and Misfortune that is beyond either Plague or Famine ; for it includes both in it, and something more.

For as to Famine, in the Case before us ; those poor Creatures, as the History tells us, were bereaved of all Means of Living ; They were spoiled of their Goods, and became a Prey to insolent and rapacious Enemies : Who not only claimed a Dominion over their Faith and Consciences, but also over their Estates and Purses ; and for a Protestant to be Rich or Wealthy, was a sufficient Heresy to undo him :

him : Witness the many opulent Persons that every Day arrived naked, and half starved at the Gates of the great City, and other tenable Forts in that Kingdom, especially in the *North*.

And as to the Plague, that destroys speedily and suddenly : But a lingering Death, and being in daily Fear of being destroyed and murdered, and barbarously used and butchered, as was the Case of many Thousands of the *British* Protestants in *Ireland*; This may, with good Reason, be thought worse than either Famine or Pestilence.

But after all, neither was this the worst of it ; our Lives and Estates were not to be put into the Balance with what is much dearer to us, Our Holy Religion, which was chiefly struck at ; Our Religion as by Law established, the same with the Church of *England* ; Our Religion, which is a Protestation against all Impiety, Profaneness, and Immorality, as well as against Idolatry and False Worship : A Religion, that bids us not neglect the Worship of God, when it forbids us to Worship him by an Image ; that bids us not leave off Prayer, when it forbids us to pray to Saints and Angels ; that bids us Worship *Christ*, and come to the Sacrament, as the peculiar Ordinance of doing so, and recognizing our Redemption by him ; but does not bid us Worship the Host, or think the Mass a Propitiatory Sacrifice. A Religion, which when it threw off the Errors and Corruptions of *Rome*, left us Christianity in its Primitive Candor and Purity.

I cannot leave this Particular, without making the Parallel between the Deliverances of the *Jews*, and those of our Religion ; and taking notice of a particular Providence of God going along with us as well as them, and attending our Religion as well as theirs. When God had, by the happy Reformation, brought us as it were out of *Egypt*, out of *Egyptian* Bondage and Darkness: Tho' we were kept for some Years as it were in the Wilderness in one Reign, (*Hen. 8th's*) when Political Popery only was thrown off, so far as it was contrary to the Temporal Rights of Kings ; Yet in the next Reign, a young King, (*Edw. 6th.*) *Joshua*-like, brought us into the happy *Canaan*, and began to establish the Reformation, which was old Christianity, or Christianity purg'd, and reform'd from the Errors and Superstitions of Popery.

And as we were not without Enemies then, we were in the next Reign (*Queen Mary's*) deliver'd over to 'em ; when Popery, like an enraged Monster, that had been chained, and was provoked, and was got loose again, shewed its natural Rage and Ferity, and sucked the Blood of our Martyrs ; and would have devoured and destroyed all, had not God been pleased to deliver Us by the happy Reign of another Queen (*Queen Elizabeth*), which perfected and compleated the Reformation, in spite of all its then lurking and cunning Enemies, who wrought under-ground to destroy both it and her. But God was still pleased to deliver us, and to make that Queen, of Ever-blessed Memory, an Instrument, like *David* and

and *Solomon*, to build and adorn, and establish his Church and True Religion in the World.

However, those Restless Enemies did not as yet desist from their Malice; and as low as they then were, and how seemingly the Three Kingdoms were out of any danger of Trouble from them, especially at the latter End of that Reign: Yet, without God's special Providence and Favour to deliver and preserve us, we were even then in Danger. For Popery (like the *Hydra*) tho' never so many of its Heads are cut off, others will yet still rise. And therefore our chief Security was from God.

I need not mention the many Arts used afterwards to keep out a Protestant Prince (*James the First*) from the Throne. And when he was settled in it, in spite of the Pope's Bull (*Clement the 8th's*) which forbad the Papists receiving him; What Hellish Contrivances, and Malicious Designs, were on foot? Such as no Story can equal: Nor can any Parallel be found in the Bible, of so great a Danger, or so great a Deliverance: Which is Annually, and with good Reason, acknowledged and remember'd by us on the Fifth of *November*, to the great Glory of God, who preserved us, and to the Eternal Reproach and Confusion of them that would have destroyed us.

The next Attempt was that of This Day, when, like the Forty *Jews*, that had bound themselves with an Oath, not to Eat nor Drink till they had Killed *Paul*; and as *Haman* procured a Decree to cut off God's People (the *Jews*) in One Day; The *Irish*

Rebellious Papists, not inferior to either in their Conspiracy, pretended an Order, and probably bound themselves with an Oath to Kill and Murder all Protestants in their Power. At least, as the Matter of Fact stands upon Record, They did Murder and Kill many Thousands of them, and seized of all the Strong-Holds in *Ulster*, except *Derry*, *Colraine*, and the Famous Town and Castle of *Iniskilling*; which, Blessed be God, did not fall into their Hands, but were Places of Safety for Protestants to flee to; as was *Dublin*, and some other Cities and Castles in other Parts of the Kingdom. Without which, and the Providential Discovery I mentioned before, All *Ireland* might have been lost in One Day.

May therefore the Courage and Conduct of those, who defended those Places of Strength, be ever remembered by us; May the Signal and Unparallel'd Services of the then Lieutenant-General of all the Protestant Forces, the Great *O R MOND*, be never forgot by Us, as being, under God, the chief Instruments of Our Deliverance. But, above all, let the Great and Good *G O D* receive from Us the due Tribute of Acknowledgment and Thankfulness for such Mighty Deliverances vouchsafed to Us in Times past.

'Tis so well known, I think, that I need not spend much Time in telling you how basely the Rebels soothed up the *Scottish* Protestants; giving out, that they were in Confederacy with them; to beget a Faith of which, they abstain'd for some time from the

the Lives and Fortunes of those of that Nation, or that descended from them ; yet to them also they were Barbarous and Cruel ; and tho' for fear of an Army from *Scotland*, they did not at first altogether Exercise the same Cruelty upon their Persons as they did upon the *English* ; yet afterwards they did, and deprived great Numbers of them of all their Goods, and forced them from their own Homes to shift for themselves.

Nor is it needful that I insist upon the silly Pretences for so horrid a Rebellion: That the Parliament of *England* had made an Act, That all the *Irish* should be compelled to the Protestant Worship. That the Refusers, for the first Offence, should forfeit all their Goods ; for the second, their Estates ; and for the third, their Lives. But that no such Act ever past, or any thing towards it, is plain ; and therefore the mentioning such Absurdities, is not only enough to Confute them, but an Argument that the real Pretence for the horrid and cruel Massacre, was to root out what was by the Rebels thought Heresy, and to establish and settle Popery.

Thus I have considered the *Irish* Massacre, and our happy Deliverance from it ; together with many other former and past Deliverances of the Reformation from the Evil Designs of Papists, I come now to Consider our latter and present Deliverances, *And dvtb deliver*.

When I name our latter Deliverances, I am perswaded many of you are before me in your Thoughts as to what I shall say of them, because ye have been so lately and so nearly Sharers in them : I mean our Happy Deliverances in the last Reign, ( King *William the Third's* ) from the many and evident *Dangers* of the former ( King *James the Second's*. ) How great those *Dangers* were, we were sufficiently sensible of, when we were in them ; and how great was our Joy when we heard of the Glorious *undertaking* of one Prince to endeavour, and the *Lucky Abdication* of another to compleat our Deliverance, I need not say. But what has chang'd the Minds of some Men since, either to forget or lessen so great a Deliverance, I cannot tell ; only we are apt to be more sensible of Mercies when we want them, and less sensible of *Dangers* when we are out of them.

And on the other hand, what has made others run into other Extremes, and from the Case of the Happy Revolution, go about to settle and establish Principles and Doctrines of Resistance, to the endangering the very Fundamentals of the *English Constitution*, I cannot imagine. But this I am sure of, 'tis hard for us who are the *Guides of Souls*, to touch upon any of these Points, without incurring the Censure of some Men. If we speak of the Duty, Honour, and Obedience of the Subject to the Prince, we are thought by some to Preach away the Peoples *Liberties*, and to make them Slaves. And if we mention the Liberties of the People, we are thought by others to Preach up Mutiny and Rebellion : Whereas it is quite

quite otherwise. And as on the one Hand, we would give *Cæsar* his due; so on the other, we would secure the Peoples Rights, according to the happy Constitution we live under. 'Tis not to my present Purpose, to enter into a Detail of these Matters; but thus much I could not avoid saying, after mentioning a Deliverance from Popery and Arbitrary Power, which is acknowledg'd by all of us, to have been a marvelous Providence of God to us, and equal to, if not beyond all former Deliverances since the Reformation.

For, notwithstanding all the Craft and Malice of our Popish Adversaries, they were never able to do for themselves, what was done to their Hands in 1686, and 1687. Had not Papists got the Power into their Hands? A Prince of their own Communion in the Throne; Priests and Friars at his Elbow; an open Design upon our Religion and Church, which needed nothing to prove it. And can we think, that they who had contrived so many ways to destroy us before, would not make the best Use they could, of the Opportunity they then had in their Hands? Were not their Principles the same, and their Advantages greater? Was it not a Duty, in their Opinion, that a Catholick Prince should use his Power, to extirpate Heresies and Hereticks out of his Kingdoms? And nothing could excuse him from this, but want of Power and Opportunity. Did we not see how far that Unfortunate Prince, by the Instigation of Evil Counsellors, was gone in it here and in *Ireland*, in spite of all our Laws and Civil Societies? How he had

had broken down the strongest Hold we had in Law against Popery, which was the Test-Act? And by a Dispensing Power had made a Breach upon our Laws, and upon our whole Constitution. So that in spite of the Statute-Book, we had Popish Officers in the Army, Judges and Justices upon the Bench, Counsellors at the Board, and a Priest of the *Romish* Communion sitting there (Father Petre); and what Crime that was in a Subject by our Laws, we all know.

Had we not Popish Worship set up in many Streets of this great City? And did we not see it coming in apace upon us like an Inundation; breaking down the strongest Banks of Law and Government: And the Clergy that opposed it, actually fallen upon, and an Illegal High Commission ready to Suspend and Deprive the Best of them that stood in their way?

Seven Bishops were sent to the *Tower*, and another, (the Bishop of *London*) who stood most in the Gap, was himself Suspended, for not Suspending, contrary to Law, a Reverend Divine, Eminent in the Church as well for his Zeal against Popery, as for his great Learning and Integrity. (Dr. Sharp, now Archbishop of *York*.)

Thus it far'd with the *English* Church and Clergy, but much worse with the *Irish*. In what Desolation and Distraction was that poor Church and Kingdom? Popery was there triumphant: High Mass said in a Collegiate Church in *Dublin*: Friars setted in Convents, and walking in the Streets in their Habits.

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Here I might enlarge, but that I speak to an Auditory, whereof some have seen much more than I can tell them of those Calamitous Times.

Surely then, to be deliver'd from all this, is a Blessing of inestimable Value. To have our Religion and our Laws restored. Our Bishops and Clergy with their Flocks, and our People secure. The Crown settled in the Protestant Line, and now flourishing upon the Head of the Best of Queens, under whose Happy Administration we rejoice in Safety. The Throne establish'd in Righteousness, and adorn'd with the most Eminent and Shining Virtues of a Queen that Rightfully and Lawfully now does, and we all wish, may long fill and enjoy it. A Blessing added to all the rest, which should make us acknowledge with Thankful Hearts, that God has not only deliver'd, but also *doth deliver us*. What remains is to consider the Grounds of our hoping for future Deliverances: *In whom we trust that he will yet deliver us.*

II. I shall not discourse on these last Words of the Text in the General, but with respect to the Occasion of our Meeting, and consider what our Hopes are, *that God will still deliver us.*

That they are such as leave room for Fears and Doubts, I think none will deny. St. Paul's Hopes in ~~this Case~~ were not, I believe, arrived to a full Assurance. Indeed, no Hope whatever, that is not

Founded upon a Divine Revelation of God's absolute Decree in a Matter, can exclude all Doubting ; and that I suppose the Apostle himself had not. Only he gather'd from probable Consequences, that God would still deliver him and his Brethren : As in 1. *Philip.* 24, 25. when he was in a streight betwixt Life and Death, whether of the two he should desire ; he determined it was better for him in respect of himself to dye, and be with Christ. But since it was more necessary for them that he should live ; he concluded with a kind of Assurance, That he not only hoped, but knew he should continue with them for the furtherance and joy of their Faith. But whether this Knowledge did exclude all Doubting and Uncertainty, I question. However, it did not so always ; and I am sure it does not in our Case.

We have many, too many (God knows) Grounds of sad Fears ; but if these do not outweigh our Hopes, if we have, notwithstanding them, good Reason for a probable Conclusion, That *God will deliver us*, it is enough to my purpose. And that I may fully and truly examine the Reasons of our Hopes, I must also consider the Grounds of our Fears. With which I begin, and they are such as these.

*First*, When there is a perverse, stubborn, refractory and ungovernable Humour in Men, that they will not submit to the Ordinances of their Superiors, nor obey the wholesome Laws of either Civil or Ecclesiastical

clesiastical Governors ; much more when they Censure the Actions, and Despise the Counsels of those that are over them : When they have lost all Reverence and Regard for the Supreme Power. These are the Seeds of Disturbance and Disorder, and will quickly grow up into Tumults and Rebellion.

*Secondly*, Divisions are great Grounds of Fear, when one draws one way, and almost every one a contrary way. That that House or Kingdom which does so, and that is divided against it self, cannot stand, has been a received Observation. And how can it be otherwise, where there is want of Love to one another ? Love is as the Cement, that unites and holds together the Stones of several Figures and Bignesses, so as they all make one strong Wall. But when the Stones are laid without this Cement, they are more easily separated, and the Building falls.

When Men are divided in their Opinions and Affections, into what numberless little Parties and Fractions do they run into ? and how are such Differences fermentated and kept up by Heats and Animosities ? And as they are, for the most part, for want of Love ; so they destroy that Good-Will, which ought to be amongst Fellow-Christians and Countrymen.

*Thirdly*, Fickleness and Wavering, Doubtfulness and Uncertainty in the Controversies agitated betwixt ~~us~~ and the *Romanists*, is another Ground of Fear. And some are thus, because they have not yet

studied, nor taken time to consider them: Or have been imposed upon by some fallacious Arguments, which are built on a Sandy Foundation. Such as the Antiquity and Catholicism of their Doctrines, which are pretended, tho' after full and frequent Conviction that they are not so.

This bold, but groundless taking to themselves the Title of *Catholicks*, and the Men of the Old Religion, carries away some. But that which more Universally threatens Mens falling away, is the want of True Goodness, and the entertaining a favourable Opinion of the *Romish* Religion.

Now how this comes to pass; that some Men, tho' very zealous Protestants, are brought to have a favourable Opinion of Papists, I have observed to be this. When they have been furiously, but ignorantly and foolishly Zealous against Popery, they hated and exclaimed against it, but knew not why. And when they have met with some Skilful Deceivers, who have exposed their Ignorant Zeal; They have been convinced of their own Folly, and thought, that a bad Cause, which they had so weakly maintained: And then they presently run over to the other, and are as furious and vehement for the Church of *Rome*, with as little Reason, as they were against it. Or when they had been sensible of the Anarchy and Confusion, and many mischievous Consequences which were brought in by the other Enemies of the Church of *England*, who consisted of their Aversion to the Church of *Rome*: and hated her

her to that degree, that to have nothing to do with her, they not only Reform'd from her Corruptions, but also from her best Practices, even from the Use of the Lord's Prayer, and many other Excellent Forms of Prayer: I say, some Men, when they saw, and perhaps felt the Ill Consequences of such a Reformation, they have been tempted to think better of the Church of *Rome*. And to avoid one Extreme (as is common) have run into another, and a worse. So *dum vitantes stulti vitia in contraria currunt*.

Thus I have mentioned some of the just Grounds of our Fears. Yet notwithstanding all these Causes of Fear we have from our selves, our Sins, our Follies; the Falseness of our Friends, and Subtilty of our Enemies: And tho' the Malice and Power of Hell were set against us; nay, which is more, tho' we have justly provoked the Divine Displeasure against us, in that we have not learnt Righteousness by the Judgments he has sent amongst us, nor his Goodness led us to so general a Repentance as it ought to do: Yet I doubt not but I shall make it appear, that we have still cause to hope, and that we may yet say with St. Paul, That he who has and does, we trust, *will still deliver us*.

*First*, The First Ground of our Hope is, that there are so many, so very good Men among us, who surely will not be given up to be butcher'd by Men, that delight in Blood. If there had been Five Righteous Men in *Sodom*, it had been spared. And I doubt not but

but we have many Thousands amongst us, that are Righteous in the Sight of God, to whom he will give Life Eternal. Why then may we not hope, that he will preserve them in this Life? Psal. 33. 18. *Behold the Eye of the Lord is upon them that fear him.*

And when have we known a Righteous Nation destroy'd? Tho Wickedness had broken in upon us, like a Deluge; yet, blessed be God, it did not overspread the Land. There are Hundreds and Thousands of Sincere and Honest-Hearted Christians, who keep themselves undefiled, and their Garments are White; they follow the Lamb, where he goes: Such as mourn for the Abominations of the Land; for the Abominations which others are guilty of; and shall we doubt, that these are not marked; nay, and that that Land will be spared for their sakes.

This however we cannot be sure of, because the Over-ruling Providence, for Wise and Great Ends, leaves Men at Uncertainties, both for their own particular Advantage in the future Life, and for the Good of all Posterity: That they may abhor, and be for ever justly prejudiced against that Religion, which is propagated by Treasons and Assassinations, by Barbarous Murders, and Cruel Massacres. But yet we cannot but hope, that he who saves the Just, and protects the Honest and Innocent Man in this World; and whose Method has not been to give up Kingdoms to Ruin, where are so many sincerely good Men, will still preserve us. Especially,

*Secondly,*

Secondly, When these Good Men are maintaining a Good Cause, the Cause of Faith, and Holiness, and Righteousness ; and I am sure Ours is such ; this and no other, is the Cause we are maintaining against the Romanists.

As for our Doctrines, we appeal to the Principles of Reason and Nature, the Foundations of all Societies ; to the Revelations in the Scriptures ; to unsuspected Antiquity, and the Belief of the Church for the first Three Hundred Years after Christ. Let us be tryed by these, before any that will be impartial, and we shall be found to be in the Truth.

'Tis Love to Goodness, that makes us so earnestly oppose these Men. We would not be engaged in the Superstitions of *Rome* ; we would not bow before Images, nor be deprived of the Cup of Blessing ; nor pray without Understanding ; nor have the Key of Knowledge taken from us ; nor believe what is repugnant to our Understanding, as well as our Sense ; nor practise the worst of Wickedness, Murders, Rebellions, Parricides, Treasons and Assassinations, with the Warrant and Authority of Religion.

This is that we oppose, and protest against ; and is not this the Cause of Goodness and Religion, for which we stand up ? In short, our Cause is a Cause wherein the Name and Honour of God, the Religion of Jesus Christ, the Salvation of our Souls, and the Lives of our selves and Posterity, are highly concerned.

cerned. May we not then say, That this is a good Cause, and that therefore we may hope and trust, that God *will still deliver us.*

*Thirdly*, Another Ground of our Hope, that God *will still deliver us*, is this ; Who knows but now may prove the Time of healing our Divisions, and making up our Braches ? That we, who have been broken in Pieces so long, may now at last unite in a Common Cause, wherein our Selves and our Families, our Estates and our Lives, nay, our Religion and Souls are highly concern'd ? Why should we not hope, at least wish, That they who have divided from our Establishment, and separated from our Communion, should now be so sensible of the Mischiefs that have ensued upon this, and the Advantage our Common Enemy has taken by it, as to resolve to join themselves with us ; that we may not, by quarreling with one another, give them, who watch for it, an Opportunity to destroy us both.

Surely, if ever it was, it now is, a Time for all True-hearted Protestants, for all Good Christians, for all Honest Men, and all Loyal Subjects to unite. This, if it were effected, would, above any thing, give us good Grounds to hope, that God who has hitherto, would *still deliver us.*

Let us then remember the Tears that are past, the Tears of the Right Hand of the most high ; and encourage our Hope in him, from whom cometh our Salvation, our Help in the Name of the Lord, who made Heaven and

and Earth. And this will direct us better than any thing to the Duties of the Day. With which I shall conclude, and which do arise from the Consideration of our Deliverances.

*First*, The first is to trust in God upon all Occasions, and in the greatest Dangers. We see how He is able to deliver us, when we are in the worst Circumstances, and the nearest to Destruction. When our Enemies beset us on every side, so that we can see no way to escape; then God is our Refuge, our Defence, our present Help in time of Need. We have found this very often, and God delights to manifest his Salvation to us when we stand in most need of it. And when nothing else can deliver us, then his Power is made known in our Weakness, in our Inability to help our selves. When vain is the Help of Man, then our Help standeth only in the Name of the Lord.

God has often suffer'd his Church and People to be in such Streights, that there was no likely way to escape, but by a Divine Hand. That our Souls may always wait upon Him: *For of Him cometh our Salvation*, Psal. Ixij. 1. He only is our Rock, and our Salvation: He is our Defence, and hath been a Shelter for us, and a strong Tower from our Enemy.

*Secondly*. We are directed from the Consideration of our Deliverances, to keep our selves always steady and firm to our Duty, and to the True Religion.

Danger is apt to stagger some Mens Minds ; and when it comes near them , it makes them shrink from their Duty.

But let us put our Trust in God. Let us consider how many great Dangers He has formerly deliver'd us from. And let this engage us to put a full Confidence in Him, and never to forsake Him ; and He never will forsake us : But will find ways to help us, to assist and deliver us in our greatest Streights and Extremities for a good Cause, and the Sake of Religion.

*Thirdly,* We learn hence not to Abuse those Mercies and Deliverances which God is pleased to grant us. When Danger is before us, we are apt to be more careful and circumspect ; more watchful over our Ways, and more mindful of God and Religion. Let us not grow more careless and dissolute when that is removed. Let us not become worse when the Rod is gone ; and shew, that nothing will do us good but Correction : And that we are the worse for God's Mercies and Deliverances ; and that the better he is to us, the more we provoke him to call for it again, and to visit us in Anger and Judgment. For we may be well assured, that as God can mightily and wonderfully deliver, so he can as strangely and suddenly bring Danger again upon us if he pleases. We must therefore not be secure, but always depend upon God and his Providence, by which He keeps the Disposal and Government of the World in his

own Hands ; so that He can easily alter and change them as He thinks fit ; and can find Ways as well to punish and chaste People when their Wickedness and Ingratitude deserves it ; as to deliver them beyond all Humane Wisdom and Foresight, when they are otherwise. Which should keep us always in Awe, and make us afraid to provoke or displease that God, who can turn the World as he pleases ; turn the Wheel again upon us, and send a sudden Judgment upon a People, whom he finds unworthy of a Deliverance.

*Lastly,* We are taught, and we ought to express our Thankfulness to God by a permanent and lasting Gratitude ; Not only by Thanking Him with our Lips, but by our Lives ; By a constant and cheerful Obedience, and endeavouring to please Him in all our Ways, and to do every thing that is grateful and acceptable to Him. Which is the only proper Return for past Mercies and Deliverances, and the only Means to secure New ones : The only Ground to hope, That as God has deliver'd Us from so great a Death, and doth deliver, so He will yet deliver us. Which God of his Infinite Mercy grant, &c. Amen.

*F I N I S.*

